Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, APRIL 23, 1903. NUMBER 8

SUMMER COTTAGES.

The Tower Hill Management having recently come into control of the Shaul property is now enabled to offer three cottages for the summer season, where the tenants can board themselves and at the same time be within easy reach of the Dining Room, Pavilion, Ice House, etc. Applications should be made early so that the cottages may be put into proper condition. Ample camping grounds are also available. Address

EDITH LACKERSTEEN,
3939 Langley Avenue, : : : Chicago, Ill.

CONTENTS.

PAGE.

Notes 115
Congress on the Pacific Slope.—Personalities 116
The Congress Itinerary.—VANDELIA VARNUM THOMAS .. 118
THE CONGRESS OF RELIGION AT LOS ANGELES—
Christianity and the Ethnic Religions—REV. H. MELVILLE TENNEY 119
THE SUNDAY-SCHOOL—
Chap. XXVII.—Cheating.—W. L. SHELDON 122
The Los Angeles Congress 124
Guarding Her Young.—JOHN BURROUGHS 124
THE STUDY TABLE—
REVIEWS BY MR. CHADWICK—
Fiske's Cosmic Philosophy 125
Ancient Athens 125
THE FIELD—
Foreign Notes.—M. E. H. 126

Unity Publishing Company, 3939 Langley Avenue, Chicago.

A CALL FOR THE RECOGNITION OF THE EMERSON CENTENARY IN THE PULPITS OF AMERICA.

1803—RALPH WALDO EMERSON—1903

The approaching one hundredth anniversary of the birth of Ralph Waldo Emerson—born May 25, 1803—suggests the observance in some fitting manner of this centenary of America's great representative seer and prophet of the soul. It is to be expected that from many directions—the press, the colleges and universities, and the learned societies—public recognition will be given to this significant anniversary. But from no quarter could such recognition come with more fitness than from the American pulpit.

Emerson belongs to no sect or denomination. Even in his lifetime, he stood somewhat apart from those who were disposed to claim him; and his influence has long since passed beyond such boundaries to become the heritage of all reading and thinking people. He left the pulpit in his early manhood to find on the lecture platform and in the printed page a freer pulpit, from which to speak his message to a wide and varied hearing. First and always, as Matthew Arnold called him, "the friend and aider of those who would live in the spirit," he has been in a peculiar sense the teacher of many who are now preaching "the glorious gospel of the blessed God" to their fellow-men. Even if we take as apocryphal the saying attributed to Dean Stanley—that he had heard many sermons in America, but that the preacher was always Ralph Waldo Emerson—we cannot fail to realize with gratitude the great and beneficent influence upon our present moral and religious conceptions of Emerson's thought.

That his agency in helping forward the broader and more rational, as well as more truly ethical and spiritual ideal in the religion of the new century may be generally remembered by our people, the undersigned join in inviting their fellow-ministers of all denominations to observe Sunday, May 24, 1903, or any near date that may be convenient, as the Emerson Centenary, either by preaching sermons reflecting the thought, appropriate to the occasion, of our common indebtedness to Emerson, or in such other manner as may appeal to their judgment and taste. Signed:

H. W. Thomas, D. D., Chicago, President Congress of Religion.
Jenkin Lloyd Jones, Secretary Congress of Religion, All Souls Church, Chicago.
Edward Everett Hale, D. D., South Congregational Church (Unitarian), Boston.
Josiah Strong, D. D., President League for Social Service, New York.
Amory H. Bradford, D. D., First Congregational Church, Montclair, N. J.
Francis G. Peabody, D. D., Dean of the Divinity School, Harvard University.
W. S. Rainsford, D. D., St. George's Church (Episcopal), New York.
Henry Churchill King, D. D., President Oberlin College, Oberlin, Ohio.
Marion D. Shutter, D. D., Church of the Redeemer (Universalist), Minneapolis.
R. Heber Newton, D. D., Stanford University, California.
F. W. Gunsaulus, D. D., President Armour Institute and Pastor of Central Church, Chicago.
Leon Harrison, Rabbi Temple Israel, St. Louis.
John P. Brushingham, D. D., First Methodist Church, Chicago.
Elmer H. Capen, D. D., President Tufts College, Massachusetts.
Leighton Parks, D. D., Emmanuel Church (Episcopal), Boston.
E. Benjamin Andrews, D. D., Chancellor University of Nebraska.
William M. Salter, Chicago Ethical Society.
Franklin C. Southworth, President Meadville Theological School, Pa.
Martin D. Hardin, D. D., Andrew Presbyterian Church, Minneapolis.
Henry Blanchard, D. D., Congress Square Universalist Church, Portland, Me.
W. C. Gannett, First Unitarian Society, Rochester, N. Y.
Joseph Krauskopf, D. D., Rabbi Temple Kenetheth Israel, Philadelphia.
Max Heller, Jewish Rabbi, New Orleans.
Philip Stafford Moxom, D. D., First Congregational Church, Springfield, Mass.
Samuel George Smith, D. D., People's Church, St. Paul.
Edward S. Ames, Hyde Park Church of the Disciples, Chicago.
Samuel McChord Crothers, D. D., First Church (Unitarian), Cambridge, Mass.
I. M. Atwood, D. D., General Superintendent Universalist Church, Rochester, N. Y.
Alfred W. Martin, First Free Church, Tacoma, Wash.
Charles F. Dole, First Congregational Society (Unitarian), Jamaica Plain, Mass.
Orello Cone, D. D., President Canton Theological School, Canton, N. Y.
Charles Fleischer, Rabbi Temple Adath Israel, Boston.
A. A. Berle, D. D., Oak Park Congregational Church, Chicago.
John White Chadwick, Second Unitarian Society, Brooklyn.
Granville Ross Pike, Presbyterian, Chicago.
Charles Gordon Ames, D. D., Church of the Disciples (Unitarian), Boston.
Walter L. Sheldon, St. Louis Ethical Society.
Lee S. McCollester, D. D., Church of Our Father (Universalist), Detroit.
W. Hanson Pulsford, First Unitarian Church, Chicago.
Burris A. Jenkins, Church of the Disciples, Lexington, Ky.
Frederick W. Hamilton, Roxbury Universalist Church, Boston.
Ulysses G. B. Pierce, All Souls' Church (Unitarian), Washington.
J. A. Rondthaler, Presbyterian, Chicago.
R. A. White, Stewart Avenue Universalist Church, Chicago.
George L. Perin, D. D., Every Day Church, Boston.
Richard W. Boynton, Unity Church (Unitarian), St. Paul.

UNITY

VOLUME LI. THURSDAY, APRIL 23, 1903. NUMBER 8

An English bishop has been winning temporary notoriety from the fact that he can make flapjacks and cook bacon, and that he has cobbled his own boots and mended his own breeches. None of these are indispensable requisites in a bishop, but they are commendable accomplishments in any man, bishops included.

"The Overthrow of Hell and Its Restoration" and "An Appeal to the Clergy of all Countries" are the titles of two new articles from the pen of Tolstoy, soon to be brought out by the publishers of the *Free Age Press,* Pater Noster Row, London. It is interesting to discover that the man who has been so long announced as dying is still very much alive in the head and the heart.

The Christian Life gives an interesting list of old men among the brain-workers, the moral leaders of the world. The French Academy has six members over eighty years old, the eldest being ninety-six. The oldest man in the French Parliament is eighty years old. The oldest man in the Parliament of Canada is in his hundredth year, still active. If you want to live long, keep on thinking. Stop fretting and do the right thing.

The opening of the Hugo Museum in Paris is another indication of the deathless quality of the poet. Victor Hugo was the poet of democracy, the prophet of the French people, and although many are now living who knew him alive, everything connected with his name is precious. It is of significance that this Museum was started by a French clerk who made the first contribution, a cheap plate with Hugo's photograph printed upon it. Over five hundred relics have already been contributed. "Quickened are they who touch the prophet's bones."

Dr. Daniel C. Gilman successfully shaped the destinies of the Johns Hopkins University. He may be equal to the task of organizing the Carnegie institution of measureless possibilities, but it is doubtful whether he can galvanize the American Bible Society into progressive life. Can he teach its administration the fallibility of the King James version of the Bible? Can he persuade them that modern scholarship, with the "higher criticism" that belongs thereto, is a friend and not a foe of the Bible and the biblical message?

Is Dr. Rainsford a heretic? The *Living Church,* the organ of Episcopalianism published in Milwaukee, is persuaded that he belongs among this suspected class and recommends the "cold storage process" towards him, although it admits that his achievements in the past stand "among the noblest successes the American church has to show." "But now," it adds, "it is a sad, sad story of the rise and fall of a Christian priest unto whom much was given." Perhaps so, but then, Dr. Rainsford is still the Rainsford that is a knight errant in the interest of private, ecclesiastical and civic virtue, a terror to sinners and the hope of society.

Recent dispatches would seem to show that from five to ten per cent. of those who occupy fourteen-cents-a-night lodging houses in London are professional men. One hundred and twenty doctors, dentists, lawyers, authors and journalists were recently listed in these places. But why not? There is left ninety per cent. to be represented by business men who have failed, mechanics who have fallen short of efficiency. And still these defeated ones do not intimidate the young men from pushing into business or into the crafts. The young man who faces a profession must be willing to take his risks.

UNITY would lay a flower on the bier of Rabbi Gustave Gottheil of New York, a man who, in the ripeness of his seventy-five years, has found rest. Dr. Gottheil was for thirty years a power in New York City for liberal things. He brought wide scholarship and the high traditions of Judaism into the service of religious hospitality. He was ever ready to shake hands across the fences of creeds and race. He stood for the fellowship of the faiths and the harmonies of worship. The City of New York anxiously looks for and grievously needs a worthy successor to this apostle of sunshine in religion.

Our Best Words for April comes to us in quite an up-to-date dress and modernized form. We congratulate it upon its improved typographical appearance and rejoice in the persistency with which it stands by its ideals. It is already bestirring itself for its next summer Lithia Springs Assembly. We commend it to those who believe that the rest season is a sacred season to be dedicated to simplicity and high ideals, and who fain would seek an escape from the show, commercialism and silliness that go with the idleness and vacancy of so many summer escapes. The body cannot be vitalized by de-vitalizing the religious and intellectual organs.

"The Western Slope," by Celia Parker Woolley, receives praise from high sources. Dr. Philip S. Moxom writes a letter to the *Boston Transcript* in a most commendatory vein. He says:

> The book does not contain a page in which the reader cannot find some suggestive statement or reflection. The author is quite in earnest, and on the whole serious, yet her book sparkles with humor. * * * We might wish to quarrel with Mrs. Woolley because she gets us over the ridge and onto the Western Slope a little too early * * * but so beguiling a companion is our author that we become quite willing to go with her "down hill or up dale," so long as she keeps up her wise and witty talk.

That was high tribute that the pastor gave to his parishioner beside the casket that contained the silent body of Gustavus F. Swift, Chicago's great purveyor, when he said:

It was not simply or chiefly his benefactions, his generous gifts to every good cause, but the gracious courtesy which always thought of the forgotten one at every social, in every meeting, seemed ingrained in his nature. In the official meetings of the church he was the least likely of any to urge his preferences. He wanted only what others wanted and what would be for the general good. Of the scores of letters which came to him every week asking for financial help, I know certainly that he gave each letter his personal attention, and when he could not respond favorably to a call, he would file the letter for future consideration; and I know also that the poorest worker in the mission field was just as cordially welcomed at his door and to his table as the most distinguished ecclesiastic or titled visitor.

Professor Triggs, of the University of Chicago, has been handy material for the newspaper paragraphist on many occasions. Now some of them are having their joke about him as "advance agent for a show." But why not? What is more legitimate as a method of culture than that the Shakspearian stage should have an advance agent? A New York manager about to send out a company to play "Romeo and Juliet," will serve literature and culture, as well as its own financial interests, if it sends out in advance a herald who can interpret the treat that is to follow and prepare the public mind for an appreciation that it is sadly deficient in. We talk much of the stage as an instrument of culture and of moral instruction, but it never will reach its potency in these directions until the professor and the preacher make common cause with the stage manager.

The critics are busy in trying to fix the fate of Mrs. Humphry Ward's latest story, "Lady Rose's Daughter." Some of them seem to breathe easier in the assumed revelation that Mrs. Ward is really an artist and not a moralist; that she can, and did this time, write a novel for the novel's sake, not for the sake of preaching a sermon. We hope the time will come when this sort of literary vivisection will be outgrown. The creative mind is synthetic and not analytic, and an art that is not ethical is scarcely artistic. And certainly the ethics that is not in the truest sense artistic is scarcely ethical. But we trust that our readers will not be content with the reviewers, or, what is worse, a review of the reviewers, such as is readily at hand. After the book is read, then it is time to study criticism. UNITY does not wish to forestall such reading, but some time in the leisurely future it will have the audacity to find some ethical lessons in "Lady Rose's Daughter."

The Educational Conference is getting to be a new instrument not only of education, but of moral, civic and religious culture. It is a hopeful sign when the progressive educators and leading educational institutions seize upon every legitimate opportunity, such as the installation of a new president, the dedication of a new building, or the inauguration of a new department, to do something more than produce a program of self-glorification or liturgical dignity, but rather make it the occasion of bringing together as large a number of wise experts as possible and giving them a chance to speak their latest word on the living issues that are so intimately related to the well-being, not only of the schools, but of the state and of the church. It would seem as though the denominations are becoming more and more absorbed with the technical questions of their own life and that the scholarly discussions of the large problems of ethics and of civic and social well-being are crowded out of the programs of religious conferences for want of time. The constant demand of the denominational managers is for "practical" conferences. We are glad that the schools are willing to take up these questions which the churches seem disposed to avoid. It will not do to taboo the "abstract" and the "ideal," for they often are more practical than the "practical."

The Congress of Religion on the Pacific Slope.

PERSONALITIES.

Before the thirty-five-day itinerary in the interest of the Congress of Religion on the Pacific Coast becomes ancient history and the impressions there received are overlaid, if not obliterated, by the press of duties which each day brings, the Secretary ventures, at the risk of ungracious omissions, to speak his grateful acknowledgment and appreciation of the fellowship found along the way and the co-operation which made some individuals conspicuous.

At the risk of repetition, he desires to acknowledge his special debt of gratitude to the venerable Madame Severance and to Geo. N. Falconer, through whose skillful adventure the successful program at Los Angeles was conceived and carried out; to Rev. Mr. Dunham, pastor of the Universalist Church of Pasadena; Rev. E. B. Watson, the Unitarian minister at San Diego, who, with Rabbi Hecht, took such cordial and active interest in the Congress at Los Angeles; the Revs. Dana W. Bartlett, R. M. Webster and Charles Pease of the Congregational fellowship, whose contributions to the program were such vital elements in its success. It was more than a stroke of good luck—a contribution of good will and public spirit—that brought N. O. Nelson of St. Louis and President Gates of Pomona College to our help.

Rev. H. Melville Tenney, the Congregationalist pastor of San Jose, opened a correspondence with the Secretary long before he left the Chicago office, and to him and the Rev. N. A. Haskell, pastor of Unity Church of San Jose, we were largely indebted for the triumphant success of that meeting.

The benignant days spent in the sheltering home of Mr. and Mrs. Heber Newton at Leland Stanford and the brotherly hospitalities of Doctor Jordan are too personal to be spoken of, but we make bold to say that the subsequently reported resignation of Doctor Newton from the pastorate of the Memorial Church, a resignation to be much regretted, has no relation, as some newspaper busy-bodies would indicate, either to the liberality of his thought or his activity as Vice-President of the Congress of Religion. Whatever the causes, they are such as to reflect no ignoble motive on

any party concerned, and do not mar the mutual good will and high esteem of all concerned.

San Francisco found itself in the toils of a metropolitan city. It was too busy and preoccupied and had too many other cares to assume any new responsibilities or to "venture a Congress failure!" But the representatives of the Congress were welcomed by hosts of friends. The personal cordiality expressed toward the Congress, not only by the Unitarian and Jewish clergy, but by many of the orthodox pastors, was gratifying. It was pleasant to find the pulpit of Starr King and Dr. Stebbins so worthily occupied by Rev. Bradford Leavitt, and sustained by such congregations. And to the senior editor of UNITY it was refreshment like a renewal of life to be even for a few hours the guest of the old yoke-fellow and brother, F. L. Hosmer, whose benign pastorate at Berkeley is one of the felicitous ministerial fits in this day of so many misfits.

The Congregational Church of Sacramento is without a pastor, but we found Dr. Van Norden and our old friend, E. I. Galvin, worshipers in the pews, waiting to welcome us. They were among the first on the ground. And, as will be seen from our special correspondent in another column, the Jewish fraternity at Sacramento were love's familiars with the Congress.

At Portland, Dr. Stephen S. Wise, Jewish Rabbi, is a man worth crossing the continent to see, and he was worthily aided by the pastors of the Unitarian and Universalist Churches, Messrs. Cressey and Smart. Portland is a beautiful city, splendidly environed. But more helpful than its balmy air was the persuasive presence of Thomas L. Eliot, Pastor Emeritus of the Unitarian Church. Though his body was on the way to Japan, his spirit was everywhere manifest. He went to Portland a young man; he is now a gracious grandfather. He has put his mark not only upon Portland, but upon the State of Oregon. All its educational and charitable institutions have felt his touch.

Mount Tacoma (which in Seattle must be spoken of as Mount Rainier) was shy; it did not disclose its full magnificence to the Secretary, but he was glad to take it on trust, for its altitude was reflected in the openness, the hospitality and cordiality of the human investment at its base. We could take the mountain on trust as long as we were permitted to grasp the hands of so many old parishioners. The Secretary broke bread again with the Remingtons, of blessed association with Baraboo, Wisconsin, and with the Lucases, of Menomonie and Chicago association. He found a long-lost army comrade; shook hands with one who used to borrow his *Atlantic Monthlies* in the rifle pits of Vicksburg, whom he had not seen since the blue was doffed. And hither came Fred K. Gillette who, many years ago as a Meadville graduate, spent some months as assistant eidtor of UNITY. The body refused to sustain the minister in active work, but the spirit is still persistently clerical; and it was good to hear the man after long years of business entanglements break devoutly into prayer phrases in the opening exercises of the Tacoma Congress. And again we say we can do without the mountain, for we were the guest of Mr. and Mrs. Alfred W. Martin. With the intervening mountains, friends to the eastward may think of their ministry as being hampered with a crotchet or unnecessarily limited by a radical theory. But the universality in his theory of universal religion becomes a very tangible thing when studied at short range. It is the universality enjoined by art, by culture, by literature. Their ten years' ministry in Tacoma has been a ministry of refinement. Browning has had adequate setting in the religious work these genial souls are doing in that new city.

And what a fitting place to wind up this procession of Congresses was Seattle! At least the large throng that gathered there Sunday night, the largest assembly we encountered, saw how good and pleasant it was to see Brother Symonds of happy Madison, Wisconsin, memories, the pastor of the Unitarian Church; Rabbi Josephs, pastor of the Jewish Congregation, and Mr. Martin, the minister of the Church of Universal Religion, sitting together on the platform in cordial unity, with Joseph Shippen, so well known all along UNITY's line, sitting with the chorus on the platform.

But we must here cease our personalities, half regretting the indiscretion, for there are so many other names now rushing to mind, presenting genial faces and cordial hands, that, in the hearts of the pilgrims, as well as in the hearts of the listeners, will always be associated with the series of Congress Meetings held on the Pacific Slope in the month of March, 1903. Bless you all! The Secretary reaches his hand toward your glorious mountains with a hearty "how do you do" and a "God bless you all."

Sonnet.

How tender was a mother's love addressed
In those fair days when youthful feet were led
To slumberland; how soft the touch that spread
The coverlet above! A goodnight kiss was pressed
On childhood's lips that since then have confessed
The burden of the day. Now she is dead,
I grow each day more weary, and my head
No more is pillowed to a dreamless rest.
But this I know that Nature soon will hear
My daily call; her hand my own will take,
And lead my steps to rest (and not a tear
Profanes that rest); my heart no more will break
Beneath the folds where poppy wreaths appear
From whose sweet spell no sorrow can awake!

Waldron, Ind. ALONZO RICE.

Parker was one of the anti-slavery leaders,—one whose ability and position as a preacher gave him something more than a local reputation, and carried the odium of his name as far as those of Phillips and Garrison were known and hated. How he was regarded in South Carolina was illustrated by an experience a Boston merchant once had at Charleston. An excited crowd gathering around the hotel register where he had written his name observed him with suspicious whisperings and threatening looks, which became alarming; when the excited landlord stepped up to him and said anxiously: "Your name is Parker?" "That is my name, sir." "Theodore Parker, of Boston, the abolitionist?" "Oh, no, no, sir! I am Theodore *D.* Parker, a very different man!" The landlord heaved a sigh of relief. "I am glad to hear it," he said. "And allow me to give you a bit of wholesome advice. When you are registering your name in Southern hotels, write the D. damned plain!" —*J. T. Trowbridge, in the March Atlantic.*

The Congress Itinerary.

IV.

A wonderful little nest of cities and towns cluster around the Golden Gate, and one can hardly tell which to place first, San Francisco, with its eternal energy, Oakland, with more restful confidence, or little Berkeley, breathing out its hopeful atmosphere of young, throbbing life in class room and hall. It is a beautiful setting for an institution of learning facing the Golden Gate, and when, in years to come, the architecture of California University shall be at one with environment, it will stand in beauty, as it now does in worth, with any of the land. Here is the home for dreamers and singers and poets. Keeler, the Pacific bard, who translates life into verse, lives here, and his wife, whose brush illumes the page he pens. Here Rev. F. L. Hosmer holds forth with his select and faithful and sends out hymns full of poetic touch and beauty. And right here I would like to say a word about hymns for the Open Faith, if I dared, but, alas, I do not dare. At Oakland Rev. B. F. Mills, who has always been a friend of the Congress, gave his morning service to Dr. Thomas. We spent two pleasant days there as his guest. He has a large church, drawing, I should say, from other churches as well as the great army of homeless believers. A little incident occurred that morning which revived the memories of evangelistic days, when no auditorium could hold the people who flocked to hear Mr. Mills, and no man in the field, not even Mr. Moody himself, was more in demand. The Presbyterian Church was celebrating some anniversary of its birth, and among the records read was this: "In the year —— 160 added to the church through the services of B. Fay Mills." How strange it seems that the leader whom so many, many thousands gladly followed into new life should in a moment be regarded as "a dangerous man," and this while still seeking reverently greater light. Some day we shall all be large enough to say to all, "Go forward; follow the gleam; trust God and reason." But no one knows, can know, except through experience, just what such evolution costs, or what it means to stand alone. Few are strong enough to take the cup.

A pleasant feature of the morning service was when, at the close, the little ones of the household, who had their own service in another part of the building, marched in with songs and stood to receive the benediction.

Mr. Jones gave the sermon at the First Unitarian Church of San Francisco, the strongest Unitarian church on the coast. In the afternoon he preached for Rev. Wesley Haskell, who has just received the hand of welcome from Alameda and her people. At both places large audiences greeted him.

Sacramento was our next point. The Congregational Church was offered to the Congress for its one session. Rabbi Kaplan is a new man on the coast, coming from the large orthodox society in Montreal last spring to a younger, less compact, but more liberal organization here. Among his parishioners is Harris Weinstock, author of "Jesus, the Jew," the leading merchant of the city, and well known throughout the state. Mr. Weinstock is still under fifty, looking hardly a day over forty, has built up his large mercantile business from the ground, and yet has found time and heart to write a most valuable work on the relation of the Jew to Jesus. The Gentile world, as well as his own people, are under deep obligation to him for his service.

Here also is the home of Mr. M. S. Jaffe, the always enthusiastic friend of the Congress. It is his dream the one day Jew and Gentile, Protestant and Catholic, orthodox and liberal, shall be one in the essentials of religion, one in fellowship and love, and for this glad day he is ready to give of his time and money and strength. He is advanced in years, yet may he live to see something of these dreams realized. To him, as to the others, the travelers are greatly indebted for a welcome and hospitality as warm as the sunshine of the slope. Rabbi Kaplin presided at the service and in introducing the speakers said:

"Many centuries ago there were some men who possessed such a high and broad conception of God and humanity as to proclaim the glorious doctrine of the brotherhood of man and the fatherhood of God. These men were the prophets in Israel whose thoughts and utterances of ages ago still constitute the chief themes of the pulpits in all the civilized world. Malachi, the last in the noble galaxy of these inspired men, summed up the sublime teachings of predecessors when he exclaimed, 'Have we not all one father? Hath not one God created us all? Why then do we deal perfidiously one man against the other?'

"The great Nazarene, inspired by the lofty ideals of his great ancestors, looked to the realization of these ideals when he said: 'Go ye, therefore, and teach all the nations.' When Christianity first dawned on the world, it seemed so broad as to shelter under its benignant wings the whole human race, as the heavens cover the whole earth. But different denominations soon sprang up antagonistic to one another and hostile even to their mother who gave them birth; in brief, a house divided against itself.

"An intelligent heathen once said to a group of missionaries: 'Each one of you says of his denomination that it represents the true religion, the religion of light, charity and love, but you seem to have no love and no charity for one another. How, then, can I believe that you have love and charity for me, a heathen? No! no! Convert yourselves first, and if I see that you love and respect one another you will not have to come to me. I will come to you.'

"Ladies and gentlemen, the Congress of Religion, which our distinguished visitors, Dr. Thomas and Jenkin Lloyd Jones, represent, seeks to bring out a better understanding among the different denominations, and the Congress of Religion does not intend to interfere with the autonomy of any denomination any more than the Congress of our country interferes with the sovereignty of each state. But the Congress of Religion believes that while we may worship God in different ways, we can serve the interest of humanity in one and the same way, and that is by fostering a spirit of tolerance, love and mutual respect."

The Rev. Mr. Van Norden, a Congregational minister, closed the session with words of welcome and appreciation, closing with prayer. So we bade adieu to the capital with pleasant memories of her genial hospitality.

Forty hours' ride to Salem, Ore., our next stopping place. We decided to break our journey in the mountains and get all of the coast possible by daylight, and every inch of it was of interest. The company had a coach virtually to themselves, with an occasional auditor to wonder whence the pilgrims came. The editor peddled poetry and the Doctor prophecy. The one located, with the aid of the learned porter, the historical places along the line, or thought he did, which was just as well, the old camps and trails, and pinned them with lines from Bret Harte and Joaquin Miller, lingering in the shades of the past; the other dashed into the future, saw the millions of feet crowding the empire state of the west, the ocean studded with sails, the orient pouring in its vast treasures, the rich valleys rising up "to beat the earth" in response to the touch of man, while the scribe kept plodding in the middle of the road, trying to hold heaven and earth together.

Southern California is one thing, northern California is quite another. For beauty and sunshine, for

flowers and fragrance and fruit, for soft air, ease, luxury, take the former. I say it without authority or knowledge, but I cannot believe it is the place for poor people. Fruit growing, and especially fruit marketing, is precarious; resources are limited. There is wanting a robustness, a virility necessary for the making of great countries, and more than all, there is an all-the-year-round reliance upon tourists, which tends to soften the spine and must in the end prove more or less unreliable. Yet let no one believe this because I am so impressed. It is a land of beauty, of long life to the aged, and freedom and strength to the little ones.

Northern California is rugged—and just like other folks. Those who have passed over the Shasta route need not be told of its splendors, and those who have that pleasure yet in store may dream their dreams and still be unprepared for all that may greet the eye.

"All off for a drink" came the command at one point, and temperance to the winds, off we scrambled with scores of others for a sip of something, and there were the famous Shasta springs, laughing, gurgling, tumbling over the rocks at our feet. A company lays claim to them and has kindly built a shelter, picturesque and quaint, planted some vines, walled in a spring or two, but some things defy even corporations, and above all the drinking and the bottling, enough of the effervescing fluid plunges to waste down that mountain side to slake the thirst of half the world.

But what of Mount Shasta itself, towering up and up and up into the clouds? Majesty enthroned, beauty deified, its snow-clad turrets twinkling in the sun, its graceful spire covered with glaciers clear as glass. John Muir, the poet-geologist, tells us Mount Shasta has but three glaciers, and it may be so, but like the lion's cubs, they are lions.

I understand now the sentiment of people living under the shadow of some great mountain top. How they learn to know it, own it, love it. It is never the impersonal, but a friend, protector, companion—father, child, mine, ours. The sun rises on it, sets behind it. Clouds may intervene, storms come and go, but it stays, day and night, December and May, the great towering sublime presence ever there. And then when you have climbed it, camped upon it, followed its streams, drank of its waters, plucked its flowers, pressed its leaves, toyed with its winds, courted the stars from its summit, studied its wild life, listened to its secrets, then it becomes human, a thing to love and hug, and woe be to the barbarian who looks with irreverent eye upon it.

Whatever the others may say, at present writing Mount Shasta is my *beau ideal.*

VANDELIA VARNUM THOMAS.

First College Boy—Hooray! My people have all turned Christian Scientists.

Second College Boy—Why such joy?

First College Boy—Well, hitherto the only thing that has kept me from having a beautiful time has been the thought that it would worry them.—*Harper's Bazar.*

A. J. Campbell, of Melbourne, describes in *Bird-Lore* (The Macmillan Company) the remarkable habits of the mound-building birds of Australia, which, it appears, begin to gather decaying vegetable matter for their egg-mounds several months before the eggs are laid.

In these mounds, at a depth of from two to six feet, as many as sixteen eggs are laid. The temperature of the mounds during incubation registers 94° Fahr., and the young appear at the end of about forty days. They are born, as it were, in a grave, but are so well developed that they not only have strength to reach the surface, but can fly as soon as they get there!

The Congress of Religion.

HELD AT LOS ANGELES, CAL., MARCH 8-11, 1903.

Christianity and the Ethnic Religions.

AN ADDRESS READ BY THE REV. H. MELVILLE TENNEY, OF FIRST CONGREGATIONAL CHURCH, SAN JOSE, CAL., AT THE CONGRESS OF RELIGIONS HELD AT SAN JOSE, CAL., MARCH 18, 1903:

There are three methods of dealing with the ethnic religions: the method of the scholar; the method of the religious partisan; the method of the enlightened Christian.

The work of the scholar is essential to any adequate estimate of the religions of the world. We must know the truth concerning them if we would be made free from prejudice and misjudgment. To label all religions other than our own "heathen," and then without examination, condemn and drive them out of court, is not consistent with the Christian rule, "Prove all things, hold fast that which is good." The new emphasis, therefore, which is being put upon the comparative study of religions is not misplaced. The debt of the world to Max Mueller, Whitney, Tiele La Sausaye, and others of equal note, cannot well be overestimated. The facts they bring to our attention are invaluable, while, it must be granted, all the conclusions they reach are not equally trustworthy. Indeed, they do not accept one another's deductions, and the old habit of supporting almost any kind of a theory by an appeal to the scriptures has not gone out of vogue with the students of the ethnic faiths.

It must be acknowledged, also, that scholarship alone can never be trusted to give us the whole truth concerning the simplest religion. Spiritual elements cannot be weighed in intellectual scales. They evade analysis by the reason alone and are forever eluding the mere student of the letter, nor can we claim that the scholarship of the cloister which devotes itself to the study of the sacred books and of the evolution of a religion, is sufficient. "By their fruits ye shall know them" is one of the criteria by which a religion is to be judged. The study of the life or teachings of Buddha, for example, must be supplemented by accurate knowledge of the Buddhist they have produced. The intelligent missionary on the field, with the ugly facts in his possession, can dissipate many a fine theory of the scholar as to what the influence of a religion ought to be. We need not only original research in the sacred books, but a first-hand knowledge of the products of a religion before we are qualified to pass our opinions upon it.

But within these limitations the method of the scholar is essential, and the Christian today who condemns without examination is himself condemned by his own religion as the possessor of "zeal without knowledge."

Until a few decades ago the attitude of religious partisanship was the one nearly universal in the Christian world. Our faith in the superiority of Christianity, it was supposed, necessitated a spirit of antagonism to all other religions. The tendency of all partisanship to underestimate the good and exaggerate the evil of the opponent was not lacking in the treatment of the Ethnic religions. The feelings of the great body of Christians thirty years ago were probably not overstated by James Freeman Clark, when he said, "We insisted that while the Jewish and Christian religions were revealed, all other religions were invented; that while these were from God, those were the work of man; that while in the true religion there was nothing false, in the false religion there was nothing true." The statement of so candid an historian as Mosheim also indicates the general opinion of his time. "The whole pagan system had not the least

efficacy to produce and cherish virtuous emotions in the soul; because the gods and goddesses were patterns of vice, the priests bad men and the doctrines false." The spirit of religious partisanship has not yet passed away, but its exaggerations have been lessened as its ignorance has been enlightened. Fifty years ago it was not fully responsible for its ignorance and its consequent bigotry, for western Christianity knew but little scientifically about many of the race religions. But today, accurate and unbiased information is at hand, and one may know, if he will, almost everything about them. The partisanship that still retains its narrowness and bitterness because of its ignorance is inexcusable. Can we wonder at the surprise and pain and condemnation which broke forth into utterance when Dharmapala, the representative of Buddhism, asked a large audience at the parliament of religions how many had read the life of Buddha, and only five persons responded by holding up the hand. "Five only," he exclaimed. "Four hundred and seventy-five millions of people accept our religion of love and hope. You call yourselves a nation—a great nation—and yet you do not know the history of this great teacher. How dare you judge us?" This was not perhaps a fair test. Many may be familiar with the principles of Buddhism who have not read the life of its founder. But the principle that judgment should be based upon knowledge and not upon partisan feeling is a sound one that is being more and more widely taken to the heart of the Christian world. And as a result there is an increasing spirit of toleration and sympathy shown towards the Ethnic religions. "Elements of truth and beauty have been sought after in the beliefs and worship of heathen nations. Religious ideas and moral precepts which deserve respect have been counted out," and more significant than all else, there is a new and better interpretation being given to the very existence and diversity of the religions of the world. The crowning evidence of the increasing sway and the widening power of this new "zeitgeist" was the Parliament of Religions during the Columbian Exposition. If the White City with its stately palaces and the glory and honor of the nations brought therein was prophetic of that other white city which is to come down out of heaven to be the consummation of the kingdom of God, surely more prophetic still was that company of the Parliament from every nation and kindred and tribe and tongue which met within that city and with reverent attitude and voices like the sound of many waters uttered together the matchless prayer, "Our Father, which art in heaven." It was the announcement of a new era of religious toleration. It was the disclosure of a new world-consciousness. The impulse that went forth from it and the records of its noble and catholic utterances are among the most notable contributions of the nineteenth century to the real progress of the world.

Turning now to the third method, let me indicate some features of what I have called "the enlightened Christian attitude toward the Ethnic religions."

The newer thought regards the race religions as stages in God's preparation of the world for Christianity, the ultimate religion.

The apostle to the Gentiles clearly perceived and stated this truth. It was God who not only made of one every nation of men, but determined their periods and the bounds of their habitations with the definite purpose that within those time periods and those natural boundaries they should seek God, and see whether groping after him in "nature's dark" they could not find him. The results of that seeking are the Ethnic religions. They are the foreseen results of the divine plan. They are justified, not the consummation as of a process, but by what they are as preparatory stages of a process the end of which is not yet. For the attainment of that end—the final triumph of Christianity as the world-religion—we may confidently believe they are as necessary as Judaism was for its beginning. Nor can we believe that God having set the races of the world in quest of him left them without his encouragement and aid. The apostle to the Gentiles is again our authority. The nations had the light of nature, and this, however dim and glimmering, was God's light, and it shone brightly enough through the visible universe to show them, in outline at least, the majesty and power of the invisible God. They had also the law of God written on their hearts before it was ever graved upon the tables of stone. They heard also the voice of God speaking through their consciences, "accusing or else excusing their deeds." Must we not believe still further that the divine Spirit brooded over this chaos of human yearning, this struggle to find out God? If he did not, was he not a respecter of persons? Can we believe that God through all the ages cared for the lilies of Japan, made those isles a glorious kingdom of flowers, and then forgot to give his children there the opportunity of spiritual bloom and beauty? Did he watch over the nestlings of India, so that not one of them fell on the ground without his notice, and then forget to care for his tawny children, who were of more value than many sparrows? No, the conception which restricts God's providence to a race or an age, which limits his inspiration to a single people, is not a Christian conception. It forgets that he is the God of the Gentiles also, and that the true light "lighteth every man which cometh into the world." The words of Tennyson,

> The whole round world is every way
> Bound by gold chains about the feet of God,

but echo this word of the Master.

As a logical result of this belief, newer religious thinking puts a large emphasis upon the conviction that many of these ethnic "seekers after God" will be found at last in the Kingdom of Heaven. It remembers the salutary correction of Peter's exclusiveness and is not disposed to call that unclean which God may have cleansed, but rejoices in his conclusion, "that God is no respecter of persons; but in every nation he that feareth him and worketh righteousnes is accepted with him." It does not believe that the world without Christ can be saved, but it recognizes the truth that by the accepting or rejection of the "true light which lighteth every man," the "essential Christ" may be accepted or rejected by those to whom the historical Christ has never been proclaimed. It does not therefore lessen the responsibility of the heathen world for its wickedness, but it does maintain that its sin and degeneration *are in spite of its* religion instead of *because* of it. We have no more right to charge the evil of the heathen nations to their religion than we have to make Christianity responsible for the sin everywhere prevalent in Christendom. Tried by this test in the loose way we have applied it to the Ethnic religions, Christianity itself would stand condemned as a fountain of evil, for side by side with it, and forever following in its wake there have always existed some of the worst forms of wickedness the world has ever known. This conclusion and this protest are not the result of a theory simply, but receive emphatic confirmation from the most intelligent missionaries who today with sympathetic and unbiased minds are studying as never before the religions they hope to supplant. I quote from the address of Rev. George T. Candlin, missionary to China:

"It appears to us," he says, "that all religion in whatever age or country, is, in its essential spring, good, not evil. It has been at the root of all morality that ever made society possible, has been the spring of

every philosophy, the incentive to every science yet born, has formed the nucleus and animating soul of every civilized nation the sun ever shone on, has been the uplifting force of whatever progress the world or any part of the world has ever made. Burdened with never so much error, with never so much superstition, it is yet better, immeasurably better than error and superstition without religion, and they would be there in undisturbed exercise were it not there. India may be as bad as you please under Brahmanism; China and Thibet and Corea as degraded as you choose under Buddhism and Confucianism; Arabia and Turkey as cruel and lustful as you can imagine under Mohammedanism; Africa as savage as you care to suppose with its dumb, dark fetichism; all would be worse without them."

In this broad and general sense we must believe that the Ethnic religions have afforded occupation and stimulus to the religious nature and thus, at the least, prevented its decay, and in many instances prepared it for the reception of a better faith, and by their requirements supplied tests of devotion to the invisible God after whom they were searching; and thus, in some degree, they have been like the Mosaic law, a schoolmaster to lead the nations to Christ.

But in a more specific sense also have they fulfilled this office. *Each religion embodies and emphasizes some phase of truth which finds its complete statement and illustration in Christianity.* Brahmanism lays its emphasis upon spirituality, the retirement of the individual into the recesses of consciousness if he would find peace. Buddhism magnifies the importance of personal works. It has implanted in the minds of the common people a firm belief in the certainty of rewards and punishments. It has cherished also the spirit of charity. Confucianism as a code of morals has been a mighty force in the regulation of conduct in its relation to society and government. Are not all of these also Christian truths and Christian virtues? In so far as the Ethnic religions develop them, even if in crude and partial forms, are they not preparing the way for Christianity? They may be but the rough-hewn timbers which Christianity must straighten and finish or the rudely quarried stones which must be squared and dressed by a finer chiseling and a truer eye, but they are essential parts of that structure of character which is to be the consummate product of Christianity.

When we examine the Ethnic religions as to their conceptions of the supernatural we find many important elements of truth. Says Prof. Fisher "Even the fables of mythology may betray glimpses of truth not capable of being grasped on the plane of nature. Even the Avatars of Vishnu, countless in number, indicate that through man the full revelation of God is looked for. They may be considered a presage in crude form of the historic fact of the incarnation." Buddhism even by its Pantheism has put an emphasis upon the immanency of God which Christianity as held by the western nations needs to recognize. A part of the all which the eternal God fills is the material universe. "Nature, too, is God's abode," says Moozoomdar. "The book of creation is in God's handwriting; it is his language. Nature is his revelation. The roar of the hurricane is a feeble echo of his eternal voice. The thunder of the sea breaking in fury over the immovable rocks is the faint utterance of his might. The midnight firmament with its mighty arches of light shows his vast bosom bending over the repose of the good and bad alike." This is indeed but an echo of the Hebrew Psalm. "The heavens declare the glory of God, day unto day uttereth speech and night unto night showeth knowledge," but it is a conception which the theological emphasis upon the divine transcendency has put into abeyance.

But while in these positive, though partial and fragmentary ways, the Ethnic religions have been preparing the nations for Christianity, it is by their failures to satisfy the religious yearnings of men that their most important work has been done.

The ethnic seekers after God have never been satisfied with the gods they have found. The altar to the unknown God at Athens in the midst of the statues of a thousand gods and goddesses was a pathetic confession of unsatisfied search, and this confession is characteristic of all the Ethnic faiths. There is a place in every pantheon for the unknown God. The Hindu, when Christ is proclaimed, says, "This is what our scriptures foretold: that in the revolution of the mighty wheel of fate the religion of the Greeks and the Western peoples should supplant Hinduism." Says Rhys Davids: "Not one of the hundred millions who offer flowers now and then on Buddhist shrines, and who are more or less molded by Buddhist teachings is only or altogether a Buddhist. He worships the Buddha of other sects, and also the gods, demons, and other beings of the indigenous religions." He is not satisfied with the God of Buddhism. There is a place for an altar to the unknown God in his heart. Confucianism finds no gods, but the ancestors of men. It leaves an aching void, and its weakness is its utter lack of religious sanctions for its excellent code of morals. And these but illustrate the dissatisfactions of the mind and the unrest of the heart which the quest of the nations after God has never removed. They are a most suggestive and important preparation for the acceptance of Christian theism, a preparation, too, which could not be attained in any other way. For it is a universal characteristic of man to demand the opportunity of testing his own power of discovery before he accepts the aid of Revelation. This groping of the nations under the light of nature and the measure of guidance they could receive from the ever present Spirit may be regarded as God's method of convincing the world that by its wisdom it could come to no adequate discovery of the fullness of himself.

But if the nations in their search after God have made sad failures, *in their search after relief from the burden of sin they have found even less satisfaction.* If we would see the doctrine of human depravity stated with the greatest emphasis we need not appeal to the Christian scriptures, but to the literature of Greece and Rome. If we could find the deepest despair of pessimism, we need not refer to Schopenhauer, but to the millions of the Buddhist faith, for Buddhism in its doctrine of the essential misery of human existence, with its only relief the loss of personal consciousness in Nirvana, and the only way thereto the way of unaided human struggle, utters the saddest wail of humanity in its longing for redemption.

The ethnic religions are the results of the search of the nations after God. Christianity is the result of the search of God after the lost world. All the truths of the ethnic faiths are found in Christianity. All that is lacking in these natural religions is supplied from the fullness of the revealed religion. They are the twinkling lesser lights of the night of human groping; it is the full-orbed sun which pales and obliterates them only because it brings God's glorious day to the longing world.

Do I then lessen the brilliancy of the sun by recognizing the starlight of the ethnic faiths? Nay, the rather, do I not save my own faith in the sight of the world by discovering that some of its rays have shone into the hearts of his children in all the ages? Do I cut the nerve of Christian missions by maintaining that the ethnic religions are a partial preparation for the Christ? On the contrary, I put the greater shame upon his half-hearted, unbelieving followers who disobey his "marching orders," "go preach the gospel to

all the nations," as I disclose to them how God has been preparing for the very work they are unwilling to do. Do I depreciate my Master and Lord, the divine Savior, by acknowledging that other teachers have received and imparted some glintings of the truth? Nay, for he has the eternal word, of which they have heard but echoes, while through him it had its full and glorious utterance for all mankind.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XXVII.

CHEATING.

Proverbs, or Verses.

"A clean mouth and an honest hand
Will take a man through any land."
"A nod of an honest man is enough."
"An honest countenance is the best passport."
"An honest man has half as much more brains as he needs! a knave hath not half enough."
"An honest man is none the worse because a dog barks at him."
"An honest man is the noblest work of God."—*Pope.*
"Honest men are bound, but you cannot bind a knave."
"Honesty is the best policy; but he who acts on that principle is not an honest man."—*Archbishop Whately.*
"No honest man ever repented of his honesty."
"To be honest as this world goes, is to be one man picked out of ten thousand."—*Shakespeare.*

Dialogue.

Sometimes we talk about good habits and then again we must talk about bad habits. It is not so pleasant oftentimes to go into the subject of the bad habits we may acquire. Yet we *must* talk about them.

Today we must speak of one very bad habit, and you will know what it is the moment I mention it.

Suppose two boys are playing at checkers. One of them happens to look away for a moment, and the other changes the place of the checkers slightly in his own favor, while the boy looking away fails to see it. What do you call that?

"Cheating," you say. Is that the name you give it? What do you think about it? "Oh," you assert, "it is mean." How mean; just a little so? "No," you answer, "awfully mean."

But is it ever done? Would a boy ever cheat in that way? "Yes," you admit, "it does happen sometimes."

But why is it so mean, as you say? "Because it is not playing fair," you answer. "It is winning the game when one does not deserve to win it." Then, what does that boy do to the other? "Steal the game," you assert. Yes. It is certainly like stealing, to cheat at a game.

How is it that boys and girls can cheat at play? Can you describe how it is ever done? For instance, at baseball? Or in other games?

What if two persons were racing? How do you think one could cheat in order to win the race?

Note to the Teacher.—It would be worth while to go on drawing out the discussion for a long while at this point, even perhaps taking a whole lesson for the purpose. Just let the young people name over possible ways that cheating might occur. The mere mention of the forms in which it could happen would be an influence against it; just putting it in language or having it described. It would be well for the teacher also to write down and preserve what the children say, with the descriptions they give of different methods of cheating. This feature would perhaps answer for one entire session before we go on to a further consideration of the habit of cheating.

Did you ever hear of a boy who cheated at school? What does it mean?

"Why," you explain, "he may look into his book when he is reciting or at examinations, or use other false methods in order to be able to give an answer."

And whom is he cheating then? "Oh," you tell me, "he is cheating the teacher." Yes, but is that all; anybody else? How about the other boys and girls?

"Yes," you admit, "perhaps he may be cheating them too." But in what way? "Why," you continue, "he may get ahead of them, by that means receiving higher marks; or he may show off to the other boys and girls, and seem to them to know a great deal more than he does."

Then, apparently, according to your account, in acting that way we may not only cheat our playmates or those of our own age, but cheat grown people too.

What is the feeling we suddenly have when we discover that a person has been cheating us? "Why," you answer, "we dislike him. We don't want to play with him any more." But is that all?

Suppose we knew that a person would cheat others. Then, if we had something valuable we intended to put in the hands of another person to be taken care of, would we put it into the hands of one we know to have cheated at any time? "Not by any manner of means," you answer. But why not?

"Oh," you exclaim, "we could not trust him. He might not take good care of it, or he might run away with it."

What is it that one always loses in the minds of others by cheating? "As to that," you say, "one loses the trust or the confidence of others." Yes, you are right. But how will those others act toward the one who cheats? Will they believe his word? "No," you tell me, "they will think perhaps he is lying."

In school, for instance, how will the teacher act toward the boy or girl who cheats, and is known to cheat? "Why," you add, "the teacher will have to watch them all the time and will not trust them."

Do you suppose, however, that before the teacher discovered it, he trusted them? "Yes," you say. And when we are playing a game, if we do not know a person cheats, we trust him, do we not? "Surely," you answer.

Then why is it—to come back to the first point—that we think it so awfully mean to cheat? "Oh," you exclaim, 'it is because a person trusts us, and if we cheat, we are going back on that trust."

Suppose we write that down: "Cheating is a breach of trust." What is it that a person is supposed to lose, who has been cheating and has been found out."

It is described in a word of two syllables, beginning with "h." Can you think of it now? "Honor," you suggest? Yes.

Among grown people we say the man who cheats has lost his *honor.* Which persons do you think sometimes are most despised; the man who cheats, or the man who deliberately steals? "As to that," you tell me, "perhaps the man who cheats may be despised even more." But why? I ask.

"Well," you add, "it may be because he has not only stolen something which belongs to us, but he has broken trust with us." Yes, I suspect that is true. Cheating seems often worse than downright stealing.

Do you think it matters so very much sometimes in play if we cheat *just a little;* move something very slightly so as to help us the least bit? Do you think that is ever done? "We are afraid it is," you reply.

But if it is just the least bit, why should it matter? "It is cheating just the same," you assert. And would anything worse come by doing it the least bit? Do you think a person who began that way, would always cheat only a very little?

"No," you say, "by and by he would begin to cheat more and more, until he would have the regular habit of cheating."

What do you think, by the way, of the difference between cheating at play and cheating at work? Sup-

pose, on the one hand, a person cheats at a game, and another in making change of money in some business transaction. Which would seem the worse?

"Well," you answer, "they both are very bad." But which usually would come first, if one began to form the habit? Does one usually begin by cheating in serious matters, or in play?

"More likely," you tell me, "in play." But why? "Oh," you point out, "perhaps because it does not seem quite as bad." Why should it not seem quite so bad? "Well, just because it is play." But it is cheating, is it not, all the same? "Yes," you assert, "it is certainly cheating."

Do you suppose that if a person falls a little into the habit of cheating at play, by and by he may cheat in business when he grows up? What do you say as to that? Or do you think he may outgrow the habit and become honest and upright when he is a grown man? "You are afraid not," you reply. But why? "Oh," you tell me, "he has acquired the habit, and it is cheating just the same, even if it is in play.

True, I am inclined to think that many persons in our state's prisons, the convicts, have begun their bad ways by cheating as children, until by and by they got used to it, and then found it easy to cheat in serious matters. And so perhaps you are right that one is just as bad as the other, cheating in games or cheating in the matter of money.

But speaking of cheating in small ways; can you see how one could cheat in borrowing, when returning something one had borrowed? "Yes," you say, "one might not return it at all." Yes, but that would be downright stealing.

"Well," you continue, "one might return it in part." Yes, but that would be stealing just the same. What if you were returning a book. How could you cheat about it? "Why," you explain, "one might have torn a leaf in a book and not say anything about it."

Yes, that would be a bad way of cheating. But that may happen quite often. People dislike, when they have borrowed anything, to own they have injured it.

But again. Suppose you borrow one thing, and use it, expecting to return something else equally good. How could one cheat? "Why," you say, "one might return something which has been injured slightly, and not quite as nice, although at first this would not be apparent."

How does one feel, when one finds out that sort of a thing, after one has lent something and it is returned? "Oh, one feels disgusted," you answer, "and never wants to lend *anything* again." You mean that one would not like to lend anything to other people either? "Yes," you say, "that is the feeling. It makes one resolve somehow never to lend anything again to anybody."

But why? You have only lost your confidence in that one person. "No," you assert, "it is more than that. We never have quite as much confidence in anybody."

Then, when a person cheats, what else does he do, besides making other people lose trust in him? "Oh," you tell me, "he somehow can make people lose trust in everybody." If that is the case, in cheating we not only injure one person directly, but we injure everybody in the world, do we not?

And so you see that cheating almost seems worse than stealing. We are not afraid that everybody will steal, even if one person steals. But if a man cheats us, somehow we do not seem to have the same confidence in anybody afterwards.

Suppose, however, one cheats and is not found out, then he has not lost the confidence of other people? "No." But has he lost anything? "No," you reply, "people still trust him, and perhaps he has even gained something by his cheating." But now look at it from another side.

What if a boy or girl has cheated a few times and finally says: "Now I will not cheat any more; I am going to stop this right off." You think it perfectly sure, then, do you not, that he will never cheat again? "On the contrary," you answer, "it is quite probable that he will do so again."

But what about that resolution? He meant it, did he not? He intended to keep it?

"That is true," you tell me, "but he had begun to cheat, got started in it, and it is not so easy to stop." You mean, then, do you, that a man, having once begun to cheat, cannot trust himself, when he makes a resolution of that kind?

What then has he lost? He has not lost other people's trust in him. "No," you reply, "but he has lost his trust in himself."

And so a man can lose confidence in himself by cheating, even when he continues still to retain his honor in the eyes of other people. What do we call that trust in one's self—self what? "Self-respect," you say? Yes, that is the word.

Cheating is sure to kill one's self-respect. One may make all the good resolutions in the world. Yet one may go right on and do mean things, until by and by it will come natural to him to *be* mean.

Yet do you suppose that a person who has fallen into the habit of cheating, ever goes through life without being found out? "Perhaps so," you answer. I doubt it. He may not be known to cheat exactly. But people will somehow suspect him.

But why will they suspect him for something? Will he have a frank and open manner, so that people will like him? "No," you admit, "more likely he will be cautious and very careful. He will seem to show that he is afraid lest people may find him out."

Yes, that is true. In cheating a person is sure to be found out one way or the other. One is found out first by one's self, in losing one's self-respect, and then one is found out by other people directly or indirectly.

Which do you suppose is worse; to lose one's own self-respect, or to lose the respect of other people? "Well," you add, "perhaps one would sooner lose one's own self-respect." Why? "Oh, well," you continue, "one would still be respected by other people, and they would still be one's friends."

Yes, but what could you do, if you lost your self-respect? You could not trust yourself. If you resolved to do a thing, you could not be sure that you would do it. You might go and do the very thing you had not intended.

Does it not seem as if it would be actually worse to lose one's own self-respect than the self-respect of other people? "It looks that way," you answer.

Points of the Lesson.

I. That cheating is mean—it is like stealing.

II. That in cheating at school, we *both* cheat the teacher and our fellow-pupils.

III. That we dislike people who cheat.

IV. That by cheating we lose the confidence or trust of others.

V. That cheating is a breach of trust, almost worse than stealing.

VI. That cheating *just a little* means *sometimes* later on cheating a good deal.

VII. That those who cheat or steal in more serious matters when grown up, *began* by cheating at play when children.

VIII. That one can cheat in borrowing and returning.

IX. That by cheating one loses one's trust in one's self, even if not found out by others.

X. That by cheating a person we make him lose confidence in *everybody*.

Poem: "The Pied Piper of Hamelin," by Robert Browning.

FURTHER SUGGESTIONS TO TEACHERS.—On this subject of cheating something might be said about loaded dice and the baseness of such a thing. There could be mention of dice in connection with "back-gammon."

Then the children could be asked, if they understood what loaded dice meant. It might be told how loaded dice had been found in buried cities, e. g. Pompeii, showing how wicked some people were even then and how they cheated thousands of years ago. The term loaded dice is a good one to associate with cheating. There is something about it so utterly despicable. The most important part of the lesson perhaps, is the discussion connected with cheating about very little things; not being very careful about returning what one has borrowed; or in games, not always acting in a perfectly frank, open way, or taking unfair advantage on slight points, standing up for one's self when one is not quite sure that one is right. It may be advisable to discuss other kindred forms of bad conduct along with this general subject of cheating and associate them together in the minds of the young. Many bad forms of conduct can be introduced along with this subject of cheating, because it is a habit which every boy or girl despises, even when they are inclined to it a little themselves. There is no term they can fling at each other, which is felt more keenly than the cry: "You are a cheat," or "you are cheating."

The Los Angeles Congress.

So much has been said in these columns of the inhospitality of certain elements toward the Congress, that it is but just to the city, as well as to the facts in the case, to let the laymen, speaking through the Los Angeles pa ers, be heard in the columns of UNITY. The following extract may be followed by similar quotations in subsequent issues.—EDS.

WOLVES IN SHEEP'S CLOTHING.

Editor Herald: Since the close of the Congress of Religions in Los Angeles I have met a number of people who expressed great regret that they had not known of it or had not understood the aim and spirit of the congress in time to attend its sessions. To myself The Herald's announcement of the opening of the congress came as a surprise, for I had understood that it had been given up in consequence of the refusal of Los Angeles ministers to join in it.

It is impossible to convey in a mere dry synopsis an idea of the spirit of a speech or of a meeting, and it is not to be expected that people could understand the congress fully from printed reports. But I believe that no one attending the meetings could fail to be impressed with the beautiful sincerity and unselfishness of the animating spirit and the harmonious unity of different personalities. It was a rare gathering of noble spirits—men and women working in different ways for the good of humanity and speaking from a depth of experience in practical religion. Of all the speakers on the platform I heard none who got up to make a talk for the sake of talking. There was Dr. Thomas, of Chicago, speaking with the impetus of a life of splendid work behind him; there was the gracious presence of Madame Severance, whose paper, "A Bit of Personal Evolution," struck responsive echoes in many hearts; Rev. Mr. Dunham, of Pasadena, a revelation of breadth and force of conviction; Rev. E. B. Watson, of San Diego, who spoke with the unconscious simplicity of a true disciple of Christ; and there was Dr. Yamei Kin, the Christian Chinese scholar, pleading with the Christians of America to understand her people and to let them take from the missionaries the kernel of Christianity and leave the shell. At another meeting I heard the Rev. Frank S. Forbes, superintendent of the McKinley Industrial home, who told simply and with absorbing interest of what was being done there in training boys; the Rev. Dana W. Bartlett, doing brave, sweet work in the Eighth ward, under pathetically discouraging conditions and lack of sympathy and interest from the people of Los Angeles, and the Rev. R. M. Webster, Christian Socialist, a man of noble and gentle spirit. Other speakers I did not hear, but was able to attend the last meeting and heard Jenkin Lloyd Jones, a grand man, who made one think of a Welsh bard striking the chords of a harp, as his strong, musical voice chanted the harmonies of love to God and man.

There was no discussion of differences of creed. The secretary of the congress expressed the idea of unity by saying that "the sects should cultivate their private grounds privately and their common grounds in common." Just as there are American mothers, Armenian mothers, Russian, Chinese, black mothers and white mothers, and always will be (in spite of Bishop Hamilton to the contrary), yet mother love is one, and all mothers can meet in sympathy on that ground; in the same way all sects can meet upon the ground of reverence and faith toward God and outflowing desire for the good of our neighbors.

There was some allusion made to the Rev. Mr. Henck, the Baptist minister who exhausted the vocabulary in lavishing bad names upon members of the congress. The recipients of these attentions appeared not to feel any personal bitterness, but they were disappointed and grieved for the cause of religion that one of its ministers could show so narrow a spirit. Rabbi Hecht, in apologizing for the unfortunate sermon, said: "I blush that such things could have been said in Los Angeles, and by a minister. I commend him to the grace and pardon of the God he pretends to serve."

"And now," said Dr. Thomas, "let us forget all about it." Speaking of the indifference of others, he said: "We did not expect everyone here to understand the Congress of Religions all at once. It is new to them. Next time the session is held here we shall find a larger welcome." H. E. C.

Los Angeles, March 14.

Guarding Her Young.

I have never been able to see clearly why a mother fox generally selects a burrow or hole in the open field in which to have her young, except it be, as some hunters maintain, for better security. The young foxes are wont to come out on a warm day, and play like puppies in front of the den. The view being unobstructed on all sides by trees or bushes, in the cover of which danger might approach, they are less liable to surprise and capture. On the slightest sound they disappear in the hole. Those who have watched the gambols of the young foxes speak of them as very amusing, even more arch and playful than those of kittens, while a spirit profoundly wise and cunning seems to look out of their young eyes. The parent fox can never be caught in the den with them, but is hovering near the woods, which are always at hand, and by her warning cry or bark telling them when to be on their guard. She usually has at least three dens, at no great distance apart, and moves stealthily in the night with her charge from one to the other, so as to mislead her enemies. Many a party of boys, and of men, too, discovering the whereabouts of a litter, have gone with shovel and picks, and after digging away vigorously for several hours, have found only an empty hole for their pains. The old fox, finding her secret had been found out, had waited for darkness, in the cover of which to transfer her household to new quarters; or else some old fox-hunter, jealous of the preservation of his game, and getting word of the intended destruction of the litter, had gone at dusk the night before and made some disturbance about the den, perhaps flashed some powder in its mouth—a hint which the shrewd animal knew how to interpret.—*From "Winter Sunshine," by John Burroughs.*

Belief, lost as rule or dogma, clings to us still in the shape of every human hope and tie.

The art of saying things has about reached its zenith, but great things to be said still await their spokesman.

What guides the world in the growth of opinion? A coarse and ready common sense far more than the efforts of the reformers or the careful inductions of the wise.

We are growing ashamed of the things which separate, socially and religiously, whether born or indoctrinated into our differences.

The letter dies, the spirit lives. The hard shell of a dogmatic creed has been cracked, and we feed on the sweet kernel within. Once we thought the shell was the kernel, or rather, that the kernel was safe only in the shell.

In the discovery of ourselves as creatures of will and conscience we have all the help we need. Faith becomes part of our unconscious experience, like the air we breathe, the daily intercourse with friends. We worship as we love, in a thousand uncounted ways, by virtue of upspringing thoughts, pure desires that lead heavenward and make heaven on the way.—From "The Western Slope," by *Celia Parker Woolley.*

THE STUDY TABLE.

Reviews by Mr. Chadwick.

FISKE'S COSMIC PHILOSOPHY.*

This new edition of Fiske's *opus magnum* is extremely creditable to the publishers. It was sure of a fresh vogue without Prof. Royce's elaborate introduction and his careful notes. We cannot praise too much the generosity which has given us these, the courage, too, for the fact is not to be ignored that the tendency of the introduction is to remand Fiske's book, in some considerable degree, to a position of historical interest—historical and biographical; the former as illustrating an important phase of opinion; the latter as illustrating the relation of Fiske to Spencer, the development of his thought and the relation of his earlier conceptions to those of later date.

It is not worth while to say much of Fiske's book; it is so widely known. Some of us remember when we first read the lectures, fully reported in the columns of the New York *World*, an incident highly creditable to a journal which has not had many such to boast. That twenty-nine years after their first publication, and after twenty-six years' continuous sale in the two volume edition, they reappear in these four handsome volumes is a striking testimony to their persistent energy. They have in the meantime both gained and suffered from their relation to Spencer's synpathetic philosophy; suffered, perhaps, more than they have gained, for while many for whom Spencer would have been a Serbonian bog, have found Fiske's exposition a macadamized road, inviting them to joyful motion, with a flying prospect upon either hand, many others have preferred to take their philosophy without admixture of secondary matter, however heightening to the taste. No part of Prof. Royce's running criticism is more interesting than that which exhibits the various degrees of Fiske's departure from Spencer's system, degrees which Fiske's generous modesty did much to obscure. The departure is particularly interesting at those points, which were initial to Fiske's still wider departures at a later day.

Prof. Royce divides his introduction into four parts. In the first of these he follows the sequence of Fiske's chapters up to the point where Fiske turns to the religious implications of Spencer's philosophy. In the second he treats fully of these implications. In the third he considers Fiske's later philosophical development, and in the fourth the relation of the "Cosmic Philosophy" to Spencer's writings which appeared after Fiske's book. We think of Fiske as a master of exposition, but certainly he could not have outdone the lucidity of Prof. Royce's exposition; most certainly, if he had been dealing with Prof. Royce. And quite remarkable is the critic's self-restraint. There is the barest indication of his own differences from Fiske and Spencer, though at many points he must have felt an ominous pricking of his thumbs.

The passage which sums up in the most effective manner the results of Prof. Royce's study of his friend's relation to Spencer and to the great current problems of philosophy and religion will be found on pages 114-118 of the Introduction. We should be glad to quote the entire passage, but it would be a wrong to Prof. Royce to pluck out the heart of his book and fling it to the reader hungering for such juicy meat, and it would be a wrong to the reader to deprive him of the climacteric moment of his enjoyment of Prof. Royce's work. It is quite impossible to abbreviate what is already so condensed, but the idea that emerges with the most engaging light is that Fiske's natural inclination to humanity and history had declared itself before he was caught up into the heaven (as he thought it) of Spencer's splendid generalizations, and that his later work, historical and speculative, was the revision to his better self of a man naturally affirmative and religious. "And, *when he had come to himself*, he said, I will arise and go to my Father."

The notes which Prof. Royce has added to the text are not numerous, but they generally occur at points where, without them, the reader would be groping for a friendly hand. Many of them are references to passages that throw a beam of light upon some darkling way. Sincerely as we must regret that Fiske's untimely death deprived us of his own mature revision of his early work, we cannot but be glad that this revival of it is attended with such happy incidents, both as regards the editorial work and the attractive publication.

*Outlines of Cosmic Philosophy, by John Fiske, with an Introduction by Josiah Royce. In four volumes. Boston and New York. Houghton, Mifflin & Co., 1903.

ANCIENT ATHENS.*

Professor Gardner brings to his subject a competency equal to his enthusiasm. He is Yates Professor of Archæology in University College, London, he was formerly Director of the British School of Archæology at Athens, and a "Handbook of Architecture" bears witness to his general aptitude for architectural studies. The object of his present work is to trace the growth of Athens from its beginning and to reproduce for us as far as may be the city in the fulness of its development in the times of Pericles and Phidias. The book is written in a simple and straightforward manner, matters of the more curious and doubtful kind being generally relegated to the ends of the successive chapters, where the judicious reader may skip them if he likes. We have first an account of the city's situation and natural features, with special emphasis upon its water supply and building materials. The walls of the town and the Acropolis are next considered, then the Acropolis before the Persian wars, next the town of the same period. A chapter follows upon early Attic art, the more convincing because it does not attempt to account for the splendid outburst that characterized the climacteric period. But we see that to some extent it was the transfusion of the blood that beat back the Persian into the veins of art. The Acropolis in the Fifth Century and the Parthenon have each separate chapters, the Erectheum and the Temple of Victory another. There is also a chapter on the general appearance of the city in the fifth and fourth centuries B. C., with others on particular buildings, on ceramics, on Athens in Hellenistic and Roman times, and one on the visit of Pausanias to Athens in the time of Hadrian, with a topographical map corresponding to his narrative of what he saw and heard. The book is illustrated in a sensible and logical manner, both with full-page photogravures and wood cuts. There are also nine admirable plans. That illustration which has the most penetrating note is a sculpture of the early period which preserves for us across the waste of twenty-five centuries a woman's smile, as subtle, but more tender, than that of Leonardo's La Gioconda.

A writer in *Bird Lore* (the Macmillan Company) records an instance which seems to prove the possession of a surprising memory on the part of a bird. She so tamed a White-breasted Nuthatch in Central Park, New York City, in the winter of 1900, that the bird came to her at sight whenever she appeared in the park. In April, 1901, the bird disappeared and did not return the succeeding winter, but in December, 1902, apparently the same bird reappeared, and, recognizing its friend, at once perched upon her hand in search of the nuts it had been accustomed to find there two years before.

*Ancient Athens. By Ernest Arthur Gardner. Illustrated. New York. The Macmillan Co. 1903.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 PER ANNUM.

EDITORS.

JENKIN LLOYD JONES. WILLIAM KENT.

ASSISTANT EDITORS.

EDITH LACKERSTEEN. ELLEN T. LEONARD.

EDITORIAL CONTRIBUTORS.

Jane Addams. John Faville. Henry M. Simmons
Richard W. Boynton. George W. Gilmore. Frederick Starr.
Frederick W. Burlingham. Fred. V. Hawley. Joseph Stolz.
John W. Chadwick. Emil Hirsch. Hiram W. Thomas.
Francis A. Christie. Albert Lazenby. Oscar L. Triggs.
Joseph H. Crooker. Charles W. Pearson. R. A. White.
Frederick E. Dewhurst. Granville Ross Pike. E. P. Powell.

THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

AN OLD CATHOLIC ESTIMATE OF MICHAEL SERVETUS.

In Geneva public discussion of the life, views and cruel fate of Servetus still continues. On March 8 the beloved "*ex-Pere Hyacinthe*," or Mr. Hyacinthe-Loyson, as he is often called, took the learned Spaniard as the subject of a public lecture in Victoria Hall, which the *Semaine Religieuse*, an organ of evangelical protestantism in Geneva, reported at considerable length in its next issue. Some of Mr. Loyson's appreciations are of interest quite as much for the light they throw on his own religious standpoint and on the liberality to be found in Geneva today as for any new conception they give us of Servetus.

"In a free-thinkers' congress held in Geneva last summer," he said, "it was proposed to erect a monument to Servetus as expiation for the crime committed against him by protestant intolerance. But protestants, including the liberals of every church and school, had not waited for this to demand for their own part that the memory of Servetus should be honored, without that of Calvin being injured thereby. The hour of reparation is at hand, and the man who was refused a tomb will now have visible commemoration as a martyr.

"It is perhaps not my place to speak to you of Servetus being a foreigner, but I am a Frenchman, as Calvin was, and a Frenchman has a right to say that the mistake of Calvin was not a personal error, but that of his century, heir of the centuries preceding.

"Sunday, August 13, Servetus arrived in Geneva and alighted at an inn known as the Rose. He was a Spaniard, forty-two years of age, a man of genius, though somewhat peculiar, a celibate of chaste life, devoted to medicine and theology. He had discovered the circulation of the blood, and published some original views. He was flying from the Spanish and French inquisitions, and unfortunately fell into the hands of the protestant inquisition.

"A conflict arose between him and Calvin, two minds of unequal power, though of considerable on both sides. This conflict was one, furthermore, between two rival forms of Christianity, one more or less traditional, the other more or less primitive.

"Calvin and Servetus both are open to the reproach of having shown a tenacity, violence and arrogance in the assertion of their views that was little compatible with affirming the truth in charity. Both also failed to recognize that here we see through a glass darkly, that our present intuitions are still infantine and our conceptions partially subjective. They confounded the forms they gave to truth with truth itself. Nevertheless we may deem them happy to have believed in religious truth and to have had the energy to declare it, even though it impelled one to murder and led the other to death!

"Another criticism, however, concerns Calvin alone. He has been wrongly accused of being an intellectualist, which he certainly was not any more than Saint Augustine or Thomas Aquinas; but he was bound to a theology which the future must repudiate. He was satisfied when he had amended certain doctrines and certain Roman institutions, and contented himself with a revised catholicism. Have not most of the reformers trembled at their own reforms and checked themselves half way? Servetus, too, had his errors, but he was correct in his aspirations. 'The truth,' he said, before the tribunal at Geneva, 'is but beginning to declare itself and will continue to do so by degrees.' This was a true prophecy. Vinet was of the same opinion when he said that the principle of the Reformation should be ever in the church, that the reform is something which must be perpetually renewed and for which Luther and Calvin have but prepared the way.

"Servetus, then, had anticipated the true protestant method. Furthermore, he had comprehended that in place of discussing the metaphysical nature of the Word, Christians should concentrate their attention on the historic figure of Jesus. He understood that all the Scriptures converge toward him who is at once their end and their key. . . . The works of Servetus are full of pious expressions and of a passionate love for the Christ of the Gospels; he sought to prove that all the prophecies of the Old Testament relate to Jesus. Today it is shown that these prophecies all relate to the Jewish people and its heroes, but the Jewish race itself culminated in Christ, which enables us to form a spiritual interpretation of the Old Testament along with the literal one. Servetus also loved to discover truth in Plato and Zoroaster, as well as among the Jews. He quoted Mahomet, declaring that if the Koran was a bad book it nevertheless contained some good things, and that Mahomet had learned to rank Jesus far above himself. A beautiful answer, which all intelligent and generous Christians today repeat.

"The real subject of conflict between Servetus and Calvin was the divinity of Jesus. . . . Servetus prayed thus: 'Jesus, Son of the Eternal God, have mercy upon us!' Farel would have had him say: 'Jesus, Eternal Son of God, have mercy upon us!' Those who accept the second of these formulas have serious reasons for doing so. In Jesus, son of Mary, dwelt the fullness of divinity in so far as it can dwell on our planet in human flesh. In Jesus abode life eternal, dating from the beginning of the world. Yet, when I reflect upon the fact that the incommunicable name of God was not given by the Jews to the Messiah, and that a terrible judgment awaits those who attribute to the creature the majesy reserved for a jealous God, when I remember that in the church of the first three centuries, Christians addressed their prayers to the Father only, and that Jesus himself reserved to God alone the epithet 'good' and called the Father his God, I am more inclined to invoke Jesus as the Savior, Son of the living God, his unique Son and yet 'eldest among many brethren.'

"Between the formula of Farel and that of Servetus one may take his choice; but I believe that the most enlightened Christianity, wherever it is free in its development, inclines toward the formula of Servetus. . . . Geneva in her theology has paid homage to both Calvin and Servetus. She has honored her great Reformer, and rightly, for the Reformation would have been lost had it had for its defense only the often rather hazardous lucubrations of Servetus, while Calvin was one of the most effective religious organizers of the modern world. Geneva has kept her faith, and she has done well, but on more than one point she has softened the theology of Calvin and preferred to it that of Servetus. The time has come for her to acknowledge and to honor both the severe teacher of orthodoxy and the heroic martyr of the new religion." M. E. H.

BITS OF WAYSIDE GOSPEL

A SEARCH FOR AN INFIDEL

(SECOND SERIES)

TWO VOLUMES OF VACATION SERMONS

By JENKIN LLOYD JONES

Opinions of the Press:

[JESS.]

"We commend the book highly to our clerical and other readers." —LIVING CHURCH [Chicago].

"They are fine, genial, kindly essays, such as a cheerful optimist with a touch of genius would write in his happiest moods" —POST EXPRESS [Rochester, N. Y.]

"It abounds in passages of rare beauty, and constitutes throughout delightful reading." —THE INTERIOR [Chicago].

[A SEARCH FOR AN INFIDEL]

"The style is fascinating, the teaching wholesome, the analogies true, the thought profound." —BOSTON TRANSCRIPT.

"Human, natural, hopeful, gladsome, abounding in sunshine." —THE OUTLOOK.

Price, $1.50 each, postpaid. Address

UNITY PUBLISHING CO., 3939 Langley Ave., Chicago

GOING TO CALIFORNIA?

It don't cost much to go there now and the cars are so much more comfortable than they used to be. The Personally Conducted Tourist parties which leave every week from Chicago and St. Louis for California over the Burlington Route afford the most interesting and generally satisfactory way of going. You are in good safe hands all the way, for one of our expert men goes with each party to look after the comfort and convenience of our patrons. If you are interested will you not send to me for a folder with map which tells all about these excursion parties?

P. S. EUSTIS, Passenger Traffic Manager C., B. & Q. Ry. Co., Chicago.

Books Received.

THE MACMILLAN COMPANY, NEW YORK.

"Ronald Carnaquay; A Commercial Clergyman." By Bradley Gilman.

LEE & SHEPARD, BOSTON, MASS.

"Spiritual Evolution, or Regeneration." By R. C. Douglass.

"Studies in the Thought-World, or Practical Mind Art." By Henry Wood.

The Way the Preachers Pray

Paper 25c. Boards 50c.

A single copy of the paper edition to any who mentions this paper for 15c.

An Audacious but Reverent bit of Analysis, published in Book Form. Prayers of Ten Eminent Pastors Dissected.

A short introductory Essay—Prayer in the Light of Modern Thought, by a pastor of one of the best known churches of his denomination.

Short, crisp, keen, kind, careful reviews of each prayer by the author of the introductory statement.

Denominations represented—Methodist, Presbyterian, Universalist, Baptist, Congregationalist, Disciples of Christ, Independent.

"Some new things under the sun have appeared since Solomon's day." The Way the Preachers Pray is one of them.

Tone and spirit reverent and a reading of it will challenge thought.—Seminary Magazine.

It is very clever.—Rev. S. G. Smith.

Read it with pleasure and profit.—Elbert Hubbard.

Ought to have the widest reading.—Albert Shaw.

Purpose is laudable; criticisms apt and kindly.—The Outlook.

Exceedingly suggestive treatise.—The Advance.

Read it with much interest and profit.—Rev. Charles Bayard Mitchell.

William G. Smith & Company, :: Minneapolis, Minnesota.

ARE YOU A

SUNDAY SCHOOL TEACHER OR OFFICER?

If so, write for a free copy of a booklet setting forth a system of organization and records which constitutes a most wholesome incentive, increasing the attendance and enhancing the interest of Sunday school scholars wherever tried. :: Highly recommended by Pastors and Superintendents throughout the United States and Canada. In writing, give name of Superintendent and Secretary, size and denomination of School.

Address **Mrs. Mary G. Eastman, Oxford, Mich.**

FARM LIFE —IN— CALIFORNIA

Pays Dividends in Comfort and Coin and is the most Attractive Country Life in the World....

Special Rates via

Southern Pacific

Until June 15th.

From Chicago *$33.00*
From St. Louis and Memphis *30.00*
From Omaha and Kansas City *25.00*

A New Home easily made where there is "No Tyranny of the Seasons and Everything Grows."

Write **W. G. NEIMYER**
General Agent Southern Pacific,
173 Clark Street, :: :: Chicago, Ill.

NOW IS THE TIME TO GO WEST.

CHEAP RAILROAD TICKETS.

From February 15 to April 30 we shall sell tickets to California and the North Pacific Coast; also to many intermediate points, such as Helena, Butte, Spokane and Salt Lake City, at greatly reduced rates. Only $33 for instance from Chicago to California or Puget Sound, $30 to Spokane, and from St. Louis and other places in proportion.

Why not go out and see the country? It costs so little and it would be a great education for you. The northwest in particular is a country full of interest. A visit out there may be the turning point in your life. Send for a folder with map telling all about the rates and trains.

P. S. EUSTIS, Passenger Traffic Manager C., B. & Q. Ry. Co., Chicago.

SPECIAL GENERAL ASSEMBLY TRAIN TO LOS ANGELES.

The Passenger Department of the Chicago & North-Western Railway announces that a special train has been arranged for on account of the General Presbyterian Assembly at Los Angeles, to leave Chicago 10:30 P. M., Wednesday, May 13th, with through Pullman sleeping cars to Los Angeles without change from Pittsburg, Columbus, Dayton, Cincinnati, Louisville and Indianapolis—Pullman standard and Pullman tourist sleeping cars from Chicago without change.

The route is over the only double track railway between Chicago and the Missouri River, through the typical western prairie country of Northern Illinois and Iowa, and via Denver, Colorado Springs, Pueblo, Leadville, Glenwood Springs, Salt Lake City and Sacramento, to Los Angeles. The Special will stop a few hours for sight-seeing at Denver, Colorado Springs, Salt Lake City and Sacramento, spending the Sabbath at Salt Lake.

Only $50 round-trip from Chicago, with correspondingly low rates from other points. For full particulars, address

W. B. KNISKERN, 22 Fifth Avenue, Chicago, Ill.

BOOKS.

"The School of the Woods." Wm. J. Long. Net, postpaid	$1.50
"In God's Out of Doors." Wm. A. Quayle. Net, postpaid	1.75
"Our National Parks." John Muir. Net, postpaid	1.75
"Our Native Trees." Harriet L. Keeler. Net, postpaid	2.00
"How to Attract the Birds." Blanchan. Net, postpaid	1.35
"Handbook of Birds of Western United States." Mrs. F. M. Bailey. Net, postpaid	3.50

THE PILGRIM PRESS

175 Wabash Avenue, CHICAGO.

Books! Books! Books!

We will be glad to buy your books for you.

We will use all the intelligence and care at our command in the selection of Sunday School, Church, or Private Libraries.

Lists of Books

on special subjects, with prices, furnished on application.

Lowest prices and prompt service.

Correspondence solicited.

Send your orders to

Unity Publishing Company,
3939 Langley Avenue, Chicago.

Telephone, Oakland 1102.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive *special notice*, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, **New York**
Branch Office, 625 F St., Washington, D. C.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

ATHLETES

TO KEEP IN GOOD TRIM MUST LOOK WELL TO THE CONDITION OF THE SKIN. TO THIS END THE BATH SHOULD BE TAKEN WITH

HAND SAPOLIO

All Grocers and Druggists

ABOUT

Your Vacation.

Little journeys to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the Chicago, Milwaukee & St. Paul Railway and many more are going to do likewise. Booklets that will help you to plan your vacation trip have just been published, and will be sent on receipt of postage, as follows:

"Colorado-California" six cents.
"In Lakeland" and "Summer Homes," six cents.
"Lakes Okoboji and Spirit Lake," four cents.

F. A. MILLER,
General Passenger Agent,
CHICAGO.

THE NORTH-WESTERN LINE

$50 TO CALIFORNIA

AND RETURN

from Chicago. Correspondingly low rates from all points. Strictly first-class round-trip tickets to San Francisco and Los Angeles at this low rate, on sale May 3 and daily May 12 to 18. Variable routes, liberal time limits. The only double-track railway between Chicago and the Missouri River.

The Overland Limited

The most luxurious train in the world. Leaves Chicago 8.00 p. m. daily. Less than three days to San Francisco. Private compartment, observation, drawing-room, dining and buffet-smoking cars, barber, bath, Booklovers Library and telephone. Electric lighted throughout.

The Best of Everything.

Two other fast trains leave Chicago 10.00 a. m. and 11.30 p. m. daily.

All agents sell tickets via this route.
Write for particulars to W. B. KNISKERN, Passenger Traffic Manager, C. & N.-W. Ry., Chicago.

Chicago & North-Western, Union Pacific and Southern Pacific Rys. OL8

UNION PACIFIC
THE OVERLAND ROUTE
WORLD'S PICTORIAL LINE.

Meadville Theological School

Meadville, Pennsylvania.

Founded, 1844.
New Endowments.
No Doctrinal Tests.
Modern Program.
Ample Equipment.
Thorough Training for College Graduates. Special provision for others.

Send for Catalogue to President F. C. Southworth

BULLETIN
MONON TRAINS
On Time

MONON ROUTE

AND
C. H. & D. Rwy.
THE DIRECT LINE BETWEEN
CHICAGO, INDIANAPOLIS, AND CINCINNATI.
4 Trains daily
CITY OFFICE 232 CLARK ST., CHICAGO.

THE "ALTON'S" ENGINEER

IF YOU WISH TO HAVE A NICE HALF-TONE ENGRAVING, 4½x3 INCHES, OF THE ABOVE PICTURE, SEND FOUR CENTS IN STAMPS TO

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT, CHICAGO & ALTON RAILWAY, CHICAGO, ILL.

Divinity School of Harvard University

Cambridge, Mass.

An Undenominational School of Theology

Announcement for 1903-04, Now Ready.